

# LIBERTY STANDARD.

"PROCLAIM LIBERTY THROUGHOUT ALL THE LAND, UNTO ALL THE INHABITANTS THEREOF." — LEV. 25: 10.

VOL. II.

HALLOWELL, (MAINE,) WEDNESDAY, AUGUST 17, 1842.

NO. 2.

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## Moral Reformation.

### Compromise.

The boast of this country is its curse. We commenced our career as an independent nation, with a Declaration of Principles, without compromise, in a spirit of uncompromising hostility to every form of oppression. On the contrary, the foundations of the present federal Union, were laid in compromise—compromise, not of jarring interests alone, for this was praiseworthy—but of the eternal principles of right. Is it not wonderful, that men should be found at this day, bold enough to glory in this sacrifice of right on the altar of expediency, and to point to it triumphantly as a fit example for enlightened patriotism? The compromises with slavery, giving license to the slave trade, peculiar political power to slaveholders, making their interests paramount to state sovereignty, and pledging the power of the Union, to withstand the slave in his struggle for freedom—and above all, the chief compromise, that which withheld from a Union of independent states power to remove an element, intrinsically one of weakness and peril, necessarily at war with the great object of that Union—were gross violations of the principles on which as revolutionaries we asserted our independence and national existence—and yet, on this Union, the blessing of Heaven was expected to rest, as if Truth could tolerate Error, Light could love Darkness, God should share the power of His Throne with the Devil.

And what has been the result of these compromises? South Carolina and Georgia stocked their plantations with African slaves, enough to furnish a supply for the new states formed in the south-west. Slaveholders usurped the control of the national Government, and carried the admission of Florida, and Louisiana, with slavery entailed upon them. And slaveholders, by virtue of the same compromises, forced the admission of Missouri, another compromise measure, in which Humanity and Right were sacrificed, and the interests of the free states suffered. But, we had not our eye on these only, when we commenced this article. What we intended was, to draw the attention of the reader, to the fact, that owing to this fundamental idea in our Union, of compromise, and owing to the almost overpowering temptation of slavery, in every department of society, the grand characteristic of American ethics, in church and state, has come to be, compromise.

We must have sects, and they must grow and extend themselves, North and South, for the power of numbers, every organization seeks. But, North and South differ radically, in institutions and character. Their Governments are as unlike, as freedom and slavery. How then shall a church at the North extend itself at the South? By compromise, to be sure. Its object is to save souls, not bodies—so it will compromise with the slavery of the body, for the sake of destroying the slavery of the spirit. Beautiful, original idea! Why in such an enterprise by speaking to the man-slaveholder, softly, it can engage his sympathies in the glorious warfare against the great slaveholder,—the Devil. Shall it not do it? What have Episcopalian, Methodists, Baptists, Presbyterians done? Has not this been their policy? The foundation of every one of these sects is laid in compromise with slavery.

But, we must have political parties, and political party too seeks the power of numbers. North and South are equally interested in many great governmental questions, questions which must be decided by the number of votes. What shall Political Party do? Seek adherents every where. But in the South, none can be gained, unless slavery be let alone. It bides no handling—hands off, or you cannot have our friendship. Political Party is meek; it puts its hand on its mouth, and its mouth in the dust, and swears silence. Surely if the patriots of '76 could compromise with slavery, the patriots of the new era, should not be squeamish. Besides, we want votes, and at the worst do no more harm than those churches, which contribute with one work of darkness for the sake of destroying the rest.

O, the blessed spirit of compromise! Once admit a wrong principle into a man's ethics, and he must possess a very nicely balanced constitution, if he does not become a bad man. Suppose one were to incorporate it as a part of his creed, that under certain circumstances, he would be justified in compromising his veracity—in juggling a little—does not every one see, that there is a breach in his character, through which the tempter will enter like a flood, widening and widening it till not a spot of solid integrity shall be seen? There is but one way of dealing with the Devil—and that is, to deny all his requests, however small, but however humbly made. Tolerate the oppression of others—take the tyrant to your bosom, and caress him, in the language of one of our neighbors, as "a little the clever fellow," you ever saw—and how long ere you yourself are prepared to become a

tyrant! Can a church be expected to retain any profound regard for HUMANITY, when it opens its communion to the man who puts his foot on the neck of his fellow, and robs him of his rights? Can a party continue to appreciate the rights of man, as the foundation of all just government, so long as it relies for success on the favor of a band of men, who demand as the price of their friendship, full license to chain, to whip and crush to the earth, millions of their fellow men?—*Philanthropist.*

Office in the Granite Building, Water Street.

### Duty of the Church.

Extract of a letter from Hon. William Slade, upon the receipt of the Address of the late Vt. Cong. & S. Convention.

or life, even! He had no confidence in those professed lovers of freedom, who would act or not act, just in proportion to the numbers that might act with them. He was an abolitionist from principle, he had not been converted by power of numbers, and must act for the abolition of American Slavery or prove a traitor to principle, and fall under the condemnation of his God. Whether the majority were acting with him was not the question—but the question is, is it right? That was enough: when that point was decided, he must act, if single-handed and alone.

We should be glad to see President G's speech in print—it contained much truth that ought to be seriously considered.—[Methodist Reformer.]

### Political.

Speech of Joshua R. Giddings.  
On the proposal to reduce the army to the basis of 1821; in the House of Representatives of the United States, June 3d, 1842.

MR. CHAIRMAN:—The question now pending before the committee, is one that properly admits of a wide range of debate.—Gentlemen who have spoken before me, have availed themselves of their legitimate privileges, and have spoken upon almost every subject connected with the army, or which has a bearing upon the propriety of its reduction. The protection of our south-western and western frontier against the Indians; the protection of our northern and northeastern frontier; our Atlantic seaboard; our system of fortifications; our foreign relations; spoliations upon our African commerce by Great Britain; the right of search; the Creole case; and the Florida war, have not as frequently consulted to determine what it forbids and enjoins, as are the lips and lives of those who call themselves Christians. What a responsibility does this impose on those who profess the name of Christ! And in nothing, it seems to me, is this responsibility more fearful than in regard to the oppression which is sanctioned by one-half of the American Church.—Yes, and by more than one half; for how far does a refusal to rebuke the sin of slavery come short of the sanction of it? Can those churches he held entirely guiltless in this matter, who with the iniquity before their eyes, in the churches of their own country and their own communion, refuse to reprove it? May not the Savior say, emphatically, "In this case, 'He that is not for me is against me'?" Is He indifferent to these oppressions? Is His heart unmoved by the cries of the oppressed? And will He hold guiltless those who, having "freely received," shall sit down in cold indifference, and refuse "freely to give," their prayers, their alms, their influence, their admonitions, and their rebukes in behalf of the oppressed.

Oh, sir, that time will come! It cannot be long delayed. The Northern Church will be thoroughly aroused to a sense of importance of this great subject. Let those who would break away from the churches because they are not already so, wait patiently. Let them labor and not faint. Let all bitterness and wrath, and clamor and evil speaking be put away, and with the untiring love and patience of their divine master, let them preserve in the good work, assured that the voice of the entire Church of the free States in decided condemnation of slavery will, not be long delayed; and that it will not long be heard before the whole fabric of this mighty iniquity will be shaken, so that there shall not be left one stone upon another that shall not be thrown down.

### Integrity to Principle.

President Green, of the Oneida Institute, gave a most heart-stirring speech on this subject, at the recent Christian A. S. Convention, at Cazenovia. This appears to be a favorite theme of his, (ought it not to be of every one bearing the Christian name?) and in the spirit of his subject, he held the audience in the closest attention, under his clear, striking, and attractive exhibition of the beauty, excellency, and importance of this sentiment. We would that all the world could have heard him; for we are quite sure they might have learned an important lesson—just the lesson that the time require.

He spoke of the vacillating course of many ministers of the present times, who stood aloof from great questions of right, for fear of losing their influence! At an anti-slavery meeting he recently attended in New Haven, Ct., a clergyman brought forward a plea to this effect for his brother ministers. Why, as they now stand, they had great influence, and could do a great deal of good; but if they should become identified with the abolitionists, "they would lose all their influence." It was singular logic to Mr. G., that a man by doing right should lose his moral influence! He thought the power of a person's influence was tested by the number he could move in any direction. But these men instead of moving the multitude, were as effectually moved themselves, by the popular breeze as was the weather-cock by the wind; and he thought it quite as logical for the weather-cock to talk of moving the wind, as for them to talk of moving the multitude! If John Rogers had followed this method of "saving his influence," he need not have gone to the stake! But, no! he had planted himself upon principle, and he was resolved to stand there.

Such men, and such only, were the men to be relied on in carrying forward a moral enterprise—men who thought more of principle than they did of "their influence,"

According to the official returns, in those professed lovers of freedom, who would act or not act, just in proportion to the numbers that might act with them. He was an abolitionist from principle, he had not been converted by power of numbers, and must act for the abolition of American Slavery or prove a traitor to principle, and fall under the condemnation of his God. Whether the majority were acting with him was not the question—but the question is, is it right? That was enough: when that point was decided, he must act, if single-handed and alone.

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of a fort. We have long supported the military academy at West Point, for the benefit of military science. We there keep in our employ approved and scientific teachers, to instruct our young men in the science of war. We must rely upon that institution, instead of garrisoned troops, to keep up and improve our military science.

Of the fourteen hundred troops in that district occupying ten fortifications, we may discharge one thousand, and still leave forty in each fort now occupied, while one-fourth of that number would appear to me abundantly sufficient to take charge of the public property. Let the others be discharged from service, and employed in useful occupations to increase the national wealth, instead of being supported at the national expense.

I am aware that some gentlemen have spoken of the importance of those fortifications, and that we have expended some twenty millions in erecting them. That money I regard as lost, or nearly so. Such are the improvements in the mode of carrying on warlike operations, that forts have become of very little use. I believe they will be generally abandoned within the next twenty years. I have not, however, time to enter upon this part of the argument. I have stated that we have no such forts on the frontier of Ohio, nor do we wish them.

[A voice was heard, saying, You want harbors.]

Yes, Mr. Chairman, we want harbors, to protect our sailors and our property from tempests and storms. We have contributed our portions of the public revenue; we have sustained, by our votes, a navy abundantly competent to protect our commerce on every sea; we cheerfully yield our support in favor of an army competent to all the purposes required of it; we have voted millions to erect forts on our Atlantic coast, while our property is lost, and the lives of our sailors sacrificed upon our lakes, for the want of a few hundred thousand dollars to improve our harbors. Sir, the whig representatives of Ohio have for the last four years sustained all these interests, while the commerce of our lakes has been abandoned to its fate. Indeed, we have been unable to obtain an appropriation even to preserve the public works there from destruction and ruin, while we have voted millions to catch the fugitive slaves in Florida, as I have shown on a former occasion. This sir, leads me to a consideration of the propriety of retaining the army in service for the purpose of carrying on the "Florida War."

To be continued.

### Insurrection—Virginia vs. the United States.

The following affidavit of Capt. Hammond will show what is, and is to be. The governor of Virginia demanded citizens of New York on charge of bringing away slaves in their vessels. Gov. Seward of N. Y. nobly replied, that the offence charged was no crime known to the laws of New York. Virginia seeks revenge in reprisal.

### CITY AND COUNTY OF NEW-YORK, ss.

Edward Hammond, master of the schooner, Banner, of the port of New-York, being duly sworn, doth depose and say, that on the seventh day of the present month, he sailed from the said port of New York, to James river, Virginia; his deponent being in the coasting trade, with pine wood for steamboat use. That while in James river, and when about to return with his vessel to New York, a demand was made of this deponent, by the inspector at that place, acting under the law of Virginia, "which requires any vessel owned either wholly or in part in New-York, to pay ten dollars inspection, and the master to give bond in the sum of one thousand dollars, that he will not take away any slave or person, held to service, or a fugitive from justice from the said State of Virginia." That deponent, in compliance with the aforesaid demand, under the said law, paid the said sum of ten dollars and gave the required bond in the sum of one thousand dollars, on the thirteenth day of the present month, and set sail, on the following day, for New-York. That, after having been under sail for two days, deponent was compelled by stress of weather to put back, and made an inlet, called as deponent believes, Watchiprigge, on the coast of Virginia, in the Accomack district, which is no port or place of business, but one of the numerous inlets which afford a temporary protection to mariners in distress. That deponent lay with his vessel, in the said inlet, until from the fifteenth to the eighteenth of the present month; that on the seventeenth inst., which was on Sunday evening last, about sundown; while in the said inlet, deponent's vessel was boarded by Thomas I. Cropper, accompanied by sixteen men armed with muskets, swords, and bowie knives, who stated to deponent that he held a warrant, as inspector, under the said Virginia law, which he showed to deponent, and demanded of him ten dollars inspection fee, and another bond of one thousand dollars, under said law. That deponent, thereupon shewed to the said Cropper, the certificate of the payment of said fee, and the execution of said bond, as herein before stated—whereupon the said inspector, Cropper, set them at defiance, saying they were forfeited by his returning to the State, and that every time a New York vessel put in, no matter where or from what cause, on the coast of Virginia, the master thereof, was subject to the same exaction every time, of the ten dollar fee and the one thousand dollar bond, and this although driven back by stress of weather into the most obscure and barren inlet on the coast.

EDMUND HAMMOND.

Sworn this 21st day of July, 1842 before me,

JOSEPH P. PIRSON.

Commissioner of Deeds.

CITY AND COUNTY OF NEW YORK, ss.—GILBERT A. JOHNSON of the city of New York merchant, being duly sworn, says, that he has been acquainted with Captain Edmund Hammond the foregoing deponent, for a number of years; and that he knows the said Edmund Hammond to be a man of credibility and of excellent character.

GILBERT A. JOHNSON.

Sworn this 21st day of July 1842, before me,

JOS. P. PIRSON.

Commissioner of Deeds.

COLONIZATION.—A writer in the Newark Advertiser, in remarking upon the excellent character of the negroes sent to Liberia, as described by Mr. Gurley, says he cannot but regard the Colonization Society as a detriment to the country, in taking away these valuable citizens. He thinks it would be far more advantageous to the human race, if they were modified upon Botany Bay system; that is, were it to expatriate the culprits to Liberia, and allow these that have done no harm to remain in the land of their nativity. A good suggestion.

## Communications.

For the Liberty Standard.

NEW SHARON, AUGUST, 1842.

Mr. WILLEY.—I have not taken my pen to "drink your health;" but taking the hint from some of our good temperance folks, I have thought it might not come amiss to send you a few sentiments, or if you please, *toasts* on the subject of Total Abstinence from oppression.

Yours truly and affectionately,

J. T. HAWES.

Anti-Slavery Toasts.

1. *The Bible.*—It is the charter of this world's liberties. It defines and sanctions the rights of man. The religion it teaches is perfect. By the laws of this religion the whole field of human duty is plainly marked out. He who goes where the Bible leads, will never go astray. He will feel and manifest a lively interest in whatever pertains to the welfare of others. He will "open his mouth for the dumb in the case of all such as are appointed to destruction." He will "judge righteously, and plead the cause of the poor and needy." And who so "poor and needy" as he who cannot say, except by a figure of speech, that his wife or his child, his body or his soul, or aught that he possesses is his own?

2. *The Author of the Bible.*—He hates slavery with all the infinitude of his heart.—Why? Because the principle it involves is a gross violation of that Golden Rule, "Whatsoever ye would that men should do unto you, do ye even so to them." To be a slave is to be the sole property of another—to have your "inalienable rights" forcibly taken from you—to be in a situation where you may be deprived of all your social and religious privileges—may be scourged without reason and without mercy—may have your domestic relations and enjoyments left unprotected—may be torn asunder at any moment, from those who are most dear to you, and that too for life—may be controlled by the will of an irresponsible master—may be punished at his discretion, without any means of legal redress—may be kept in ignorance, and then be ranked with the brutes for your stupidity—may toil on, *must* toil on, that others may eat the fruit of your unrequited labors. How would you like?

3. "Misere civium tuorum."—In plain English, "pit thy countrymen." The Heathen at home, as well as the Heathen abroad, are crying to every Christian in the land, "Help Omen of God!" They implore us in the name of that religion which we profess, and in the name of suffering, bleeding humanity, to pity them in their degradation, and to petition the God of the oppressed in their behalf. Can it be wrong while on our "way to Jericho"—to India and the Islands of the Pacific, to think of and pray for him who has fallen among thieves, in our own land; and who stripped of his all, *wounded*, and more than *half dead*? So many seem to think! But from what source have their opinions been derived? Not from God's word, surely. "There is no respect of persons with God." The Heathen in the "uttermost parts of the earth" are no more "precious in the sight of the Lord," and ought to be no more precious in our sight, than those within our own borders.

1. Therefore resolved, That we will no longer give our support or countenance to this system of tyranny and oppression, *absent*; we will plead the cause of the suffering slave in the closet, at the prayer meeting, and the ballot-box, and in the exercise of all Christian and constitutional means, will endeavor to advance the cause of universal freedom.

2. Re-olved, That it is with sincere and deep regret that we witness the indifference and in many instances the opposition manifested to this benevolent enterprise; and that it is not that our chief hope and trust are in Him who came to proclaim liberty to the captives and the opening of the prison doors to them that are bound, and to break the yoke of every oppressor, we might well despair of success.

3. Resolved, That those professed followers of Christ who refuse or neglect to co-operate in the work of redeeming the slaves of our country from their chains of bondage, are grossly violating the precept of their Divine Leader, and are co-workers together with the slave-holder and slave-dealer in binding heavy and grievous burdens on the shoulder of an oppressed race, which neither they nor their fathers were able to bear.

4. Resolved, That it is with emotions of gratitude that we witness the benevolent efforts made to enlighten the public mind and to dispel the thick darkness, which has so long hovered over this diabolical traffic in human beings; and that we highly approve of the publication of the *Liberty Standard* as one of the mediums through which the light is afforded, and that we will cordially give it our support and encourage its circulation.

5. Resolved, That while we heartily concur in all the efforts made to publish the Bible in foreign lands and foreign languages, we cannot suppress the conviction that a more imperative duty requires us to remove the obstructions and open the way by which this precious treasure can be made to reach the ears and hearts of the bond heathen of our own country.

6. Resolved, That we approve of the nomination of Gen. James Appleton to be supported by the Liberty Party for Governor of this state at the ensuing Election, and that we will give him our undivided suffrage.

7. Resolved, That the thanks of this society be extended to Mr. Willey for the information bestowed and encouragement given by him during his late visit to this town.

We will just add that the ladies, who are

seldom backward in benevolence, signed our constitution in strong numbers and with

the exception of the duty to be done at the

Ballot-box, will, we believe, faithfully per-

form their full share of service in this work of redemption.

THEODORE WELLS, per order.

The average reduction of premiums by our Insurance Companies, in consequence of the introduction of the Croton river into the city, from 10 to 15 per cent.

[For the Liberty Standard.]

The Committee appointed at the *Colored Peoples' State Convention*, held in the city of Portland, in October last, would give notice that the annual meeting will take place on the evening of Tuesday the sixth of September next, when it is expected that an address suitable to the occasion, will be delivered by the Rev. J. W. Lewis, of Concord, N. H. They hope that our people throughout the State will generally attend.

The business committee are requested to meet on the same day at 10 o'clock A. M. at the Abyssinian Church in the city of Portland.

Strangers coming into the city are requested to call at the vestry of the Abyssinian church, when they will be directed to places where they be accommodated.

For the Liberty Standard.

Abolition Meeting in Auburn.

This meeting was held on the 13th of August. Gen. Nehemiah Packard was chosen Moderator, John March, Esq. was chosen Secretary.

John B. Jones, Esq., was unanimously elected as candidate for Representative to the Legislature of this State at the coming September election. Mr. Jones is a gentleman of moral worth, and if elected or not, will honor the cause.

ELD. JONATHAN TRACY,

DR. SIMEON FOSS,

JOHN MARCH, ESQ.

were chosen a committee for the Town of Auburn.

On motion, voted to raise a committee to draft resolutions expressive of a sense of the meeting, and report forthwith; whereupon Dr. Simeon Foss and John March were chosen, and reported as follows:

1. Resolved, That while we consider Slavery to be the principle cause of our present political, as well as Commercial embarrassments, it is our duty as good citizens to unite under the broad banner of the Liberty Party as the only hope of divorcing this government from Slavery.

2. Resolved, That we will use all fair and honorable means to secure the election of John B. Jones, Esq., and furthermore to secure all officers, both National and State, and further, our ballots shall tell that we have a decided preference for abolitionists.

From the Abolitionist.

The Address to the Slaves.

Extract of a Letter from James G. Birney.

"The Address to the slaves will do good. How strange that such intelligent and honest men as—*and*—should once question its morality and propriety! This Nation—both slave States and free—are carrying on the most unnatural, unprovoked, and unrelenting war against the slaves, and yet, forsooth, the latter are to do nothing. By the received rules of war among civilized nations, they are fully authorized to burn, destroy—devastate—kill; *in fine*, to do any thing and every thing not only to escape, but with a view of prosecuting the war in which they are engaged defensively.—*seemed* to think, that the slaves had a right to do all they were advised to do, so far as the slave States were concerned. But have not the free States entered into covenant with them *not to do their duty* protecting the inalienable rights of all persons within their limits? but to stand by and permit that the *abolition* should be wronged? What would we think of the conduct of Britain, by which the nobles of the latter might seize, anywhere in England, every one proved to be a American and take him away to be enslaved? But the question to an honest and impartial mind is too plain for argument. We have enslaved and wronged the colored people so cruelly and so long, that even such minds as—*and*—begin to think that they have no right to *claim* any thing or to do any thing toward the recovery of their liberty. I deny, even to the slaves, the right *wanton* to destroy any thing—just as I would deny it to any other belligerents."

3. Resolved, That those professed followers of Christ who refuse or neglect to co-operate in the work of redeeming the slaves of our country from their chains of bondage, are grossly violating the precept of their Divine Leader, and are co-workers together with the slave-holder and slave-dealer in binding heavy and grievous burdens on the shoulder of an oppressed race, which neither they nor their fathers were able to bear.

4. Resolved, That it is with emotions of gratitude that we witness the benevolent efforts made to enlighten the public mind and to dispel the thick darkness, which has so long hovered over this diabolical traffic in human beings; and that we highly approve of the publication of the *Liberty Standard* as one of the mediums through which the light is afforded, and that we will cordially give it our support and encourage its circulation.

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abtors slavery "as much as any body." Let him remember the "contribution" and if in addition to this he "meddles with politics," I shall not blame him, indeed I think he ought to meddle, I see not how he can discharge his duty as a citizen, while he shrink from the responsibility of doing what he can to correct the errors and reform the abuses of the government under which he lives. If the foundation principles of justice, which are all out of place, are to be brought back to their proper position in the standard of human government, we all have something to do to bring them back. But suppose we fail? Why then we must make the best of it. We can live under a government of wicked rulers, who are not in favor of laws against robbery and theft; but we cannot help to elevate them to office, and maintain a "conscience void of offence."—My sheet is full.

[For the Liberty Standard.]  
Wells Anti-Slavery Society.

Wells, Aug. 4, 1842.

Mr. WILLEY:—We are gratified to inform you that this town is not destitute of those who are opposed to the system of slavery in all its various forms and consequences. We have hitherto viewed it as a religious and moral evil, which we have always considered of sufficient importance to demand its removal. But its political turpitude has not, until very recently, occupied our reflections; indeed we may say that until very lately we have been nearly uninformed as to the practical bearing and effects of slavery and the slave-trade on the policy, and economy of our national government, and on those engaged in its organization and management. We have been aware of its corrupting, hardening and debasing influence on all who are in any way associated with it, and also of the sufferings and wrongs inflicted on those who are the victims of it, but that our money in large amounts is being used up, directly and indirectly for the support of it, is to us a new

2. *The Author of the Bible.*—He hates slavery with all the infinitude of his heart.—Why? Because the principle it involves is a gross violation of that Golden Rule, "Whatsoever ye would that men should do unto you, do ye even so to them." To be a slave is to be the sole property of another—to have your "inalienable rights" forcibly taken from you—to be in a situation where you may be deprived of all your social and religious privileges—may be scourged without reason and without mercy—may have your domestic relations and enjoyments left unprotected—may be torn asunder at any moment, from those who are most dear to you, and that too for life—may be controlled by the will of an irresponsible master—may be punished at his discretion, without any means of legal redress—may be kept in ignorance, and then be ranked with the brutes for your stupidity—may toil on, *must* toil on, that others may eat the fruit of your unrequited labors. How would you like?

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2. Re-olved, That it is with sincere and deep regret that we witness the indifference and in many instances the opposition manifested to this benevolent enterprise; and that it is not that our chief hope and trust are in Him who came to proclaim liberty to the captives and the opening of the prison doors to them that are bound, and to break the yoke of every oppressor, we might well despair of success.

3. Resolved, That those professed followers of Christ who refuse or neglect to co-operate in the work of redeeming the slaves of our country from their chains of bondage, are grossly violating the precept of their Divine Leader, and are co-workers together with the slave-holder and slave-dealer in binding heavy and grievous burdens on the shoulder of an oppressed race, which neither they nor their fathers were able to bear.

4. Resolved, That it is with emotions of gratitude that we witness the benevolent efforts made to enlighten the public mind and to dispel the thick darkness, which has so long hovered over this diabolical traffic in human beings; and that we highly approve of the publication of the *Liberty Standard* as one of the mediums through which the light is afforded, and that we will cordially give it our support and encourage its circulation.

5. Resolved, That while we heartily concur in all the efforts made to publish the Bible in foreign lands and foreign languages, we cannot suppress the conviction that a more imperative duty requires us to remove the obstructions and open the way by which this precious treasure can be made to reach the ears and hearts of the bond heathen of our own country.

6. Resolved, That we approve of the nomination of Gen. James Appleton to be supported by the Liberty Party for Governor of this state at the ensuing Election, and that we will give him our undivided suffrage.

7. Resolved, That the thanks of this society be extended to Mr. Willey for the information bestowed and encouragement given by him during his late visit to this town.

We will just add that the ladies, who are

seldom backward in benevolence, signed our constitution in strong numbers and with

the exception of the duty to be done at the

Ballot-box, will, we believe, faithfully per-

form their full share of service in this work of redemption.

THEODORE WELLS, per order.

The average reduction of premiums by our Insurance Companies, in consequence of the introduction of the Croton river into the city, from 10 to 15 per cent.

[For the Liberty Standard.]

The Committee appointed at the *Colored Peoples' State Convention*, held in the city of Portland, in October last, would give notice that the annual meeting will take place on the evening of Tuesday the sixth of September next, when it is expected that an address suitable to the occasion, will be delivered by the Rev. J. W. Lewis, of Concord, N. H. They hope that our people throughout the State will generally attend.

The business committee are requested to meet on the same day at 10 o'clock A. M. at the Abyssinian Church in the city of Portland.

Strangers coming into the city are requested to call at the vestry of the Abyssinian church, when they will be directed to places where they be accommodated.

For the Liberty Standard.

Abolition Meeting in Auburn.

This meeting was held on the 13th of August. Gen. Nehemiah Packard was chosen Moderator, John March, Esq. was chosen Secretary.

John B. Jones, Esq., was unanimously elected as candidate for Representative to the Legislature of this State at the coming September election. Mr. Jones is a gentleman of moral worth, and if elected or not, will honor the cause.

ELD. JONATHAN TRACY,

DR. SIMEON FOSS,

JOHN MARCH, ESQ.

were chosen a committee for the Town of Auburn.

On motion, voted to raise a committee to draft resolutions expressive of a sense of the meeting, and report forthwith; whereupon Dr. Simeon Foss and John March were chosen, and reported as follows:

1. Resolved, That while we consider Slavery to be the principle cause of our present political, as well as Commercial embarrassments, it is our duty as good citizens to unite under the broad banner of the Liberty Party as the only hope of divorcing this government from Slavery.

2. Resolved, That we will use all fair and honorable means to secure the election of John B. Jones, Esq., and furthermore to secure all officers, both National and State, and further, our ballots shall tell that we have a decided preference for abolitionists.

From the Abolitionist.

The Address to the Slaves.

Extract of a Letter from James G. Birney.

"The Address to the slaves will do good. How strange that such intelligent and honest men as—*and*—should once question its morality and propriety! This Nation—both slave States and free—are carrying on the most unnatural, unprovoked, and unrelenting war against the slaves, and yet, forsooth, the latter are to do nothing. By the received rules of war among civilized nations, they are fully authorized to burn, destroy—devastate—kill; *in fine*, to do any thing and every thing not only to escape, but with a view of prosecuting the war in which they are engaged defensively.—*seemed* to think, that the slaves had a right to do all they were advised to do, so far as the slave States were concerned. But have

# LIBERTY STANDARD.

his duty is asking nothing. No man has a right to place any other terms before his fellow men than their duty, and their whole duty He has no warrant for any other issue; and if he makes any other he violates morality, and endangers human welfare. That moral suasion which weeps over the poor and manacled slave, and yet allows of voting for the man who grasps his throat, is an insult to suffering humanity.

## The Election.

This important period will soon arrive, are the sons of Liberty in Maine ready?—Every state in this Union is looking on to see the result; indeed, other nations are watching these indications of the great battle waging between Liberty and Slavery in our country. And if the poor slave had eyes to see, with what solicitude would he watch these attacks upon that dreadful power which he feels! Reader, can you say you have done what you could? If not you have no time to lose. Remember a year's work is done in a moment at the ballot box. Slavery has met with some noble attacks, and met with some decisive repulses within the year; let us follow up the advantage at the ballot-box.

## The Conventions.

These at Somerset and Bangor, are just at hand. We have the pleasure of saying that Mr. LEAVITT from Boston will probably attend them both; and surely to see these heroes, Leavitt and Stewart, come up from the great battle field of Liberty and hear them cheer on her sons, will be enough to pay for going 50 miles. We suggest that the idea of a *county* convention at Somerset, be entirely laid aside and the occasion regarded as a general rally for that section of the State. Franklin Co. can all be there, the upper part of Kennebec and Waldo, besides Somerset en masse. Come up, friends, come up! The CLANKING OF CHAINS IS HEARD IN THE LAND. Come up from your harvest and your harvest songs, at the cry of those who reap down the roots of their oppressors without pay;—whose harvest is injustice, whose reward is robbery. A suffering land bids you COME UP!

The people of Skowhegan and Bloomfield are 'on hand,' and will welcome you with a plain, generous hospitality. It is doubtful whether a man will be allowed a seat, unless he brings—not a *lady* exactly—but a woman with him.

## State Convention.

This will be the first State A. S. Convention ever held in that part of Maine, and we expect to see "down east" waked up once more since the Aroostook War. Here the people there heard of the cries of the slave on the soil of the free! Have they felt the throats of a slavery curst land?

We hope no effort will be spared to *wake up* the people, and make them acquainted with our cause. Piscataquis ought to come down there like an avalanche, and Washington ought to send 500.

## Penobscot Co. Convention.

Owing to the changes in our office we overlooked till this moment, the doings of this convention, and perhaps it is not best now to publish them at length.

It was held in Bangor on the 28th ult.—Alexander Drummond in the chair, Dudley Gorton and H. S. Brown, Secretaries.—Prayer was offered by Rev. S. L. Pomroy.

Its nominations are found in our list. A number of excellent resolutions were adopted which we intend to publish. Gen. Appleton of Portland was present and added much to the interest of the Convention.

## Piscataquis Co. Convention.

This like the other was overlooked. It was held in Dover on the 26th ult. R. K. Packard Chairman, W. F. Gallison, Secretary. Its nominations are on our list. The convention was attended by T. S. Brown, Esq. of Bangor, and Gen. Appleton of Portland. Its principal resolutions will be found next week.

**BALLOTS** can be had at this office for 25 cents per hundred. Send on.

**THE YANKEE BLADE.**—The Waterville man has turned into a Yankee Blade, and is wielded with much spirit and skill. If we dared we would say, horrible name!

Mr. C. of Mercer, is informed that papers are not usually stopped without payment.

**THE GOSPEL BANNER.**—This paper appears for the first time upon our table. It contains a diversity of matter and executed with great neatness and taste.

**We** hope no one will fail to follow Mr. Giddings through. He has a fund of instruction.

Henry W. Paine Esq., who was nominated by the Liberty Party for County Attorney for Kennebec, has signified to the county committee that he is not in favor of the Liberty Party, and his name accordingly is omitted in the list of candidates.

**ADMIRATION JR.**—"Fair play is a jewel," and so is open play. If the writer will come out as belonging to the Flat Head Tribe, or a defender of them, he shall be fully heard.

**WASHINGTONIAN TEMPERANCE HERALD.**—This is a paper from Wiscasset. Its cause, its matter, and its appearance are good.

## Republican Journal.

"The Amistad negroes have been heard since their exportation to Africa with a cargo of missionaries. The missionaries write that Cinque and the rest were sheer hypocrites and story-tellers. Why will pious souls commit such egregious folly as to attempt the conversion of heathendom before the heathen can appreciate any thing more refined than their own grossness? and leave misery among us to fester for want of a tithe of the money thus foolishly expended."

The above from that paper is not quite correct. A part of them only left the missionaries and went back to heathenish habits. Will the Journal please correct.

The friends of humanity no doubt entertained higher anticipations respecting these Africans, than the nature of the case would justify. They were heathen; and a residence of a year and a half in an American jail, under such apprehension for their lives as greatly to retard their improvement, could not be expected to make very thorough change in their characters. The Journal should recollect that early associations and national habits are strong things. Suppose for illustration, that the so-called "democracy" of this country could seize upon these ignorant foreigners without a particle of law, plunge them into jail, furnish them with no means of knowledge, and send a public vessel to convey them piratically to a Cuban gallows;—that in defence of a system of as dark abominations as exists in "heathendom" it could destroy the right of petition, freedom of speech, and seek the destruction of those who exercise it;—suppose that it hugs so closely that system of injustice that its leading journals declare a natural alliance between them, and thus utterable "misery is lost to fester" in our country, then surely that paper would not think it strange that some of those Africans returned to their former habits. And we have the pleasure of agreeing with it, that far greater proportionate attention must be bestowed upon our own country.

**Philadelphia Outrage.**—This dreadful affair is but another volcanic eruption of that hell of slavery which is heaving and muttering beneath our feet, and which with increasing frequency is belching forth the contents of its own bowels, darkening the very heavens. Colonization has done more than any thing else in the free States to foster this hatred of colored people.

The scene of riot was horrible, as we are informed by a gentleman who was present.—The alarm and distress of the colored people was intense. They flew with their wives and little ones, and with their sick on backs, sofas and couches, from their blood-thirsty pursuers leaving their dwellings, their public buildings their all to destruction and the flames, and sought shelter and protection in the woods and swamps of N. Jersey. Says the Phil. Ledger: "A Jerseyman residing in the vicinity of the city represents the woods and roads, for two days and nights to have been full of these unfortunate beings and their suffering and distress in many cases of the most painful character. So sudden had been the flight of many of them from the city that they were hardly half-clad; most of the children were without hats or shoes some sick and all of them without food, dependent for sustenance upon the farmers, and such berries as they could gather from the hedgerows and swamps, whole families lodged in the open air in the woods and many more in barns and out houses."

This vile business originated with a gentleman of property and standing, and professed religion, like all other nobles; indeed public sentiment in that city originated and carried it through. The boys were employed first to disturb the procession, then the bachelors, the foreigners, then the mass. The city authorities connived at it, firemen looked coldly on without lifting a finger to save the burning buildings. They might in five minutes have saved the new unfinished church belonging to the colored people. And since the riot, not a Philadelphia paper so far as we have seen, has uttered the sentiments of a man with respect to such conduct.

Shall not the brows of freemen knit into firmer determination to annihilate that slave power, which brands millions of our fellow countrymen with infamy for a dark skin, and then let loose unrestricted despotism to crush men? If such is the condition of colored people in the free states, what must it be where no form of law shields their defenseless heads?

The following is from a correspondent of the N. Y. American.

"SECURE JUSTICE."—Constitution.

The Philadelphia Riots are horrible exhibitions of that savage fury which sometimes takes possession of masses of vicious men. But let not the vicious bear the whole weight of public indignation, now pouring out upon the actors in these brutalizing scenes; there are the polite, the humane, the intelligent, yes the christian men in this community, who are implicated. If all such had always in all ways rebuked the spirit of mobism, that fell spirit which in South Carolina takes the form of Nullification, in which Vickeburg hangs gamblers, in Alton breaks printing presses, and in Mississippi burns negroes, the result had been different. Twice has the "city of Brotherly Love" been disgraced by it; and unless by some solemn, public, efficient action, the foul spirit be rebuked, the sad stain effaced, the city of Penn is forever fallen.

There are some things especially worthy of note in this Philadelphia out-break.

1st. The care for none of these things' style

in which the powers sworn to preserve the peace of the city, would seem to have regarded the earlier outrages committed.

2d. The rioters were mostly boys and foreigners.

3d. The persons attacked, were of a class which from its position in society, is rendered defenseless.

4th. The property destroyed, belonged mostly to men, who, shut out from many of the lucrative employments open to others, sustain themselves and procure a support for their families only by efforts, such as are not required of other classes of men.

5th. The buildings against which the rage of the mob was mainly directed, were dedicated to the worship of God, and to the moral, and intellectual improvement of a class greatly depressed.

6th. As one dreadful result of these riots, this terrified, scattered, homeless people, are placed in circumstances that render it impossible for the time to guard against the dreaded and iniquitous machination of the kidnappers.

When men equally armed for destruction, meet in hostile array, the scene of blood and desolation is sufficiently appalling. But, Mr. Editor, when the strong, the privileged, the ruling class, fall upon and trample down, and maim, and bruise the poor, the outcast, the defenseless, then—then indeed, if not before, the cry of blood goes up from the earth against the aggressor; yes, and against all that stay up his hands.

Then human nature appears bereft of all that renders it worthy of respect, actuated as it is by those passions that assimilate it to fiends already lost.

## More Astonning Still.

We are informed since writing the above, that the government of Philadelphia have ordered since the riot a Hall to be destroyed, which the colored people had built for semi-annual meetings, *lest it should be done by a mob!* thus officially acknowledging the supremacy of mob law in that city.

## Congress.

**Congress.**—"Veto and ditto, and ditto."

The Tariff Bill passed the Senate precisely as it passed the House. It then went up to the White House, when Mr. Tyler, ("least of two evils") with his patient veto machine, clipped off its head.

The following is the substance of the 4th veto message.

It was with unfeigned regret that he was constrained to withhold his assent from an important measure of the Legislature. The will and interests of the people required that he should not yield his deeply fixed opinions; and especially so where, as in this case, it was doubtful on which side a majority of the people were to be found.

At the Extra Session he recommended a distribution of the proceeds of the public lands, with the expectation that the wants of the government would not require a duty of over 20 per cent, provided by the compromise act of 1833. But since then the financial embarrassments of the country had become such as to require a higher rate of duties, as well as a loan, and the public land in his view, should be made available to the Treasury; and of this he had given Congress reasonable notice;

1st. The subjects, revenue and distribution, are too diverse to be embraced in the same bill.

2nd. The necessities of the government are such as to require the proceeds of the lands.

4d. As the distribution is to be a matter of political contest, by uniting the tariff with it, instability would result to those interests of commerce and manufactures, which required permanency. For these reasons he returns the bill; and if they can't obtain two thirds of both House in favor of the bill, it will of course become a law.

Mr. Adams was very severe upon the message and the Executive, declaring such dictation insufferable, that the honor of the House forbids any further communication with the President, that the single word "Approved," would have restored prosperity to a suffering country, that "the great mistake made by Mr. Tyler was that of Charles L. which finally brought him to the block, in considering himself possessed of an absolute sovereign power over legislation." He moved a reference to a special committee of 13, which motion prevailed. Mr. A. is of course chairman.

What further action will be taken on the Tariff it is impossible to tell.

The treaty is under consideration in the Senate, so far as the prevailing temper in that body allows. The treaty of the Veto, and the business of president-making will allow. The House have voted to adjourn on the 22d inst.

Mr. Calhoun has presented memorials from Florida, asking admission into the Union.

Debate in the Senate on the motion to exclude colored people from the Army and Navy.

The adoption of this motion is an *adventure of Slavery upon Liberty*, which we cannot expect the House to oppose. Bagby let out the real difficulty. The following remarks are from the New York American—the debate from the *Melvinian*.

The decision itself we look upon as a *puerilous* concession to the fell spirit of slavery, while it furnishes another conclusive answer in addition to so many before, to the allegation so much relied upon by the slaveholding States, but so utterly unfounded in truth, that slavery is a *local interest*, with which neither the United States have any rightful concern. Here we see the Senate of the United States, consenting to deprive the nation of a class of sailors of approved fidelity and valor, because of the "complexion incompatible with freedom," and inflicting a stigma and personal wrong upon every colored citizen of the northern States.

The House of Representatives cannot concur in this restriction.

In the Senate, on Friday, the bill regulating enlistments in the naval service of the United States and the marine corps coming up for consideration,

Mr. Calhoun said that they all remembered the case of Lieut. Hovee; and therefore be wished to make an exception in this bill, that no negroes or mulattoes should be engaged except for the purpose of servants and stewards.

Mr. Bayard remarked that the case to which the Senator had alluded was one of testimony altogether, and might be regulated either by statute or by regulations of the Department.

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## Poetry.

From the National Anti-Slavery Standard.

## To My Wife.

Believe me, best beloved, thou art  
Far dearer now to me,  
Than when in young, romantic days,  
I loved and wedded thee.  
As greener grow the verdant fields  
When days are lengthened,  
So Hymen's golden hand of love  
By time is strengthened;  
The birch bark clings not to the tree  
More fondly, than my soul to thee.

Love's dawning flush on youthful hearts  
May sparkle brightly,  
As meteors dazzle in the sky,  
And pass as lightly,  
A slender cord, by fancy tied,  
Brief time may sever;  
An absent lover may forget—  
The husband, never!  
The flame of wedded Love burns on,  
Till the last pulse of life has gone.

I well remember on the stream  
By moonlight sailing—

The witchery of love's young dream  
O'er all prevailing.  
How sweetly, then, thy song did sound,  
With soft and liquid tone!  
How strongly, then, my heart was bound  
To thee, beloved one!  
The love thou wouldest have fair conceal'd,  
Thy flattering accents then reveal'd.

And once, when in thy maiden prime,  
A careless lover,  
We found, when sporting in the grass,  
A four leafed clover.  
And as tradition had declared,  
The first to kiss thee  
Should be the accepted one, I chased  
And did not miss thee,  
As modesty strove to shun me,  
By a vain effort to outrun me.

And often in the winter-time,  
When frost was stinging,  
And cheerful bells, with merry chime,  
Were gaily ringing,  
And glibly o'er the glistening snow  
Our sleigh was sliding,  
And our red, glowing cheeks beneath  
The warm fur, hiding  
Our youthful love, that hallowed thing,  
Was ardent, as in balmy spring.

All those bright memories of the past,  
Over me stealing,  
Strengthen and swell the constant flow  
Of tender feeling;  
That courses in my bosom, like  
A Highland river,  
Which winds thro' hills, and vales, and fields  
And flowers, forever;  
And as its devious track grows longer,  
Is broader, deeper, purer, stronger.

Thou say'st the lustre of thy cheek,  
Has slightly faded,  
And the bright sunshine of thy youth,  
Dull care has shaded;  
I own that sorrow, time and grief,  
And love and duty,  
Have added to thy virgin bloom  
A riper beauty;  
As autumn paints the woodland scene  
With gold tints, lovelier than green.

I've seen the pearly dew of tears,  
From thy eyes weeping,  
For those dear little ones, within  
The cold grave sleeping;  
Sweet! infant pledges of our love,  
A short time given,  
Then snatched away to purify  
Our hearts for heaven;  
That in the regions of the blest,  
We may with them forever rest.

So long in this cold world we've lived,  
And lov'd each other,  
I faint would pass along with thee  
Unto another:  
Oh! may these earthen temples float,  
With gentle motion,  
Till side by side, they calmly sink  
In Lethe's ocean;  
And our freed souls together mount  
To heavenly love's eternal fount.

## The Family.

## For the Boys.

A STORY OF THE REVOLUTION by D. Barber of Conn. in his "History of my own Times"—Dwight's Hist. Conn.

Immediately after the battle of Bunker's Hill, in 1775, orders were issued for raising a regiment of Connecticut troops, for the term of five months, under Colonel Jedediah Huntington, of Norwich. I enlisted under Captain Eliasha Humphrey, of Simsbury. \*\*\* Our company, being suddenly enlisted, to the number of about 75, rank and file, orders were given for all to meet on a certain day at the house of the captain, well equipped and ready to begin the march.

The Reverend Mr. Pitkin, of Farmington, was requested that day to preach the farewell sermon to the soldiers. At the appointed hour we marched to the meeting-house where the officers appeared in military style, with their appropriate badges of distinction, and the soldiers in proper order, with their arms and accoutrements, as men prepared for battle. It was a full and overflowing audience, all in high expectation of something new and charming from so gifted a preacher. After his warm and fervent prayer to Heaven for the success and prosperity of American armies, and the liberties and freedom of our country, he introduced his address if I remember right, from these words: "Play the man for your country, and for the cities of your God; and the Lord do that which seemeth him good." His sermons were good and tender and pathetic, lively and animating. It was like martial music, while it touched the finer feelings, it roused and animated for the dreadful onset—the shout of war and the cry of victory. During the time of its delivery, abundance of tears was seen to flow both from old and young, male as well as female.

The sermon being ended, the drums soon beat to arms. Being arranged in military order, we were again conducted to the captain's house and dismissed for a short time. In going to and from the meeting, we were followed and accompanied by a mixed multitude—fathers and mothers, wives and children, sisters, friends and strangers. \*\*\* In the midst of this mingling scene of sorrow, the drum beat arms. Soldiers, take your places, is the

word; the line of march is formed; we add one more wishful, lingering look, while many a silent tear bespeaks the real feelings of the heart. The word is given. We were now leaving our homes, our friends, and all our pleasant places behind, which our eyes might never behold again.

## Hints for the Girls.

In this day of revolution and reform, there is much of extravagance, fanaticism, and error. Be careful not to let go what you have, in an unwise attempt to gain what was never designed for you, and what would be useless to you if you had it. Be moderate in your pretensions, modest, unambitious, bent on mercy, always remembering that you are—not men. Expedients for extending influence, and increasing the amount of good, is the natural effect of a spirit of true benevolence. There is always danger, however, that the spirit, once stirred, may aethrone discretion, and prevent the blessings it seeks to dispense. \*

But we contemplate woman as man's companion. In intellectual power, capacity and elevation, she is his equal. She lives with him, and is the natural partner of all his possessions and pleasures. His fortunes are hers. His successes or failures are hers. Her counsels are his privilege. Her sympathy his support in misfortune. If he prospers, she gilds the scene, and makes his blessings sweet. If he is oppressed by poverty, she sits down with him in adversity, and never forsakes him. She mingles in all his intellectual pleasures, in his social festivities, in all his moral and immortal hopes and associations. She is, therefore, worthy of his companionship, and suited to the duties and dignity of that station. This elevation, the scriptures assign to her; and whenever any state of society has degraded her from it, or attempted to elevate her above it, the experiment has failed, and ended in social derangement, distrust and unhappiness.

Every female should seek to form a right estimate of her own individual character. Each should feel that she has a personal influence and responsibility. This influence she should seek to exert; this responsibility to discharge. She should learn to respect herself. While acting in her appropriate sphere, she is worthy of her own respect; and exercising her appropriate influence, she will command the respect of others. She has something to do, not merely to be led and influence others. Let her be careful to fulfil her duty and accomplish her high destinies. She will then bless her race, and procure blessings on herself.

Here lies a great fault. A female is apt to think she is of small account, and perhaps was made for a plaything. She therefore, devotes herself to the work of amusing others. Whereas, she controls others, and they will trifle or be serious, as she is. If she has lost us Eden, let her not throw herself away: then we shall have preserved to us, the best of all there is, short of a divine communion and heaven. —*Mother's Magazine.*

## Never be Idle.

When there is so much to interest one in the beautiful world around us—the flowers, the trees, the minerals, the rocks, the shells, the birds, the beasts, the insects, &c., we are astonished beyond measure, when we see men with good faculties and ample means to study nature's works, moping away their years in drowsiness and sloth—with despair depicted on their countenances, and clouds of gloom surrounding their hearts. Some of our rich men in their younger days, when they were obliged to work, and had some object in view, possessed fine and happy spirits, enjoyed the society of their friends, and were cheerful and contented at all seasons and in all places. Mark the change. Wealth, which had been their toil by day, and their dreams by night, has been acquired; they gave up business; retired from active life, with the intention of passing the evening of their days in rural pleasure. But with no object to interest them, and with no taste for reading, or literary pursuits, they became miserable, and sighed for the cares and employments of early life. They found that a life of indolence, was anything but a life of enjoyment—and that instead of promoting their health, it but depressed their spirits—corroded their bodies and produced a state of mind, which was fast wearing out a miserable existence. We would advise all persons, young and old, male and female, to have some daily employment, if they wish to be happy. Whatever your situation in life may be, rich or poor, have some object in which you can feel interested, or as true as you live, you will be miserable. At home and abroad, in summer and winter, you will be destitute of pleasure, and me miserium, can be read as legibly on your brow, as if written there in living characters. Do something, then have an object in view, no matter how trivial it may be, but have an object before you, and smiles of joy will clothe every thing which is now mantled in gloom; days will haste on eagle pinions, that now pass wearily away; friends, home, clime, country, every thing will be dear to you, and contribute to your pleasure, and life prove a blessing inconceivable, which has heretofore been accounted a curse—and which to rid yourself of, you have thought of a thousand expedients. —[Portland Tribune.]

Young man—you complain that the times are hard, and that you cannot find any thing to do, but to loiter about the streets and talk politics. Go down to the Aroostook, buy one hundred acres of land of the State for a song—you can have time enough to pay for it—make you a farm, and in ten years you will be a rich and independent man, respected by a numerous population all around you. —[Barker.]

The number of births in France in 1839 was 957,749; of deaths, 780,600; of marriages, 266,899. The population of France now amounts to 32,540,000. Deaths in Paris, in 1840, 28,294.

## Agricultural.

From the Maine Cultivator.

## Agriculture in the State of New York.

NORRIDGEWOOD, July 30, 1842.

MR. EDITOR:—

Business lately called me to the city of New York, and finding a delay of a few days unavoidable, my inclination led me to leave the city and examine the agricultural wonders of the Empire state so far as time permitted. My first visit was to Albany where I called on Mr. Tucker one of the editors of the Cultivator, who, if he treats all his visitors, who cultivate seven by nine farms, with the kindness and urbanity he did me, must be subject to a tax, however pleasant in some respects, onerous to others. I was first introduced by him to Mr. C. N. Bement of the "Three hills farm," three miles from the city. Is there something in the very occupation of an agriculturalist which makes him kind and attentive to strangers? I know not; but I wish to say once for all, that every gentleman on whom I called in the State of New York for information, received and entertained me in that cordial, open, generous manner which proved to me, it was an every day affair with them, and from native good feeling or habit sat as easy on them as an old coat. They are not your patient right men, nor venders of secret nostrums. They will show you every thing, and give any explanation as freely as if they wished every man possessed of the information they possess themselves. This is a digression.

In going to Mr. B.'s, we passed the farm of

the late Judge Buel, now in the possession of

his son. The mansion and other buildings

are embowered in trees, of which I am told

there are more than fifty varieties. I shall

first speak of Mr. Bement's broad animals,

which consist principally of improved Durhams—South Downs—Swine and domestic fowls.

He told me that formerly he commenced

keeping grade animals, but soon satisfied himself that once in possession of full blooded stock, it was a cheap rearing an animal which would sell for several hundred dollars, as fifty

—since which he deals almost exclusively in "Herd book animals" and for breeders, will sell no others. He has about twenty cows and heifers, with two or three exceptions

from imported "herd book stock." One of

the exceptions is a full blooded Ayrshire cow.

His importations have been from several

distinct families in England, and preserve

wonderfully the characteristic features of each.

Some are remarkable fine milkers. Much of

his young stock is from his truly famous bull,

Astoria, whose portrait may be seen in the

Cultivator &amp; Farmer Vol. 2—p. 196. It is

doubted by many persons, well qualified to

judge, if he ought not to have been awarded

the first instead of the second premium at the

State cattle show last autumn. I was

most interested in his calves and his mode of

managing them. As soon as they are a few

weeks old, each has a handsome leather head

stall or halter consisting of a nose piece, one

strap between the horn and ear and another be

hind the ear, with a chain attached, about

two feet in length;—by this they are fastened

to a small ring in the front of the stall. In

addition to the milk of the cow the whole

season they have hay, and as soon as

they will eat it about two quarts of ground

scrappings, from the cleanser of a flour mill,

and oil cake. They are so thoroughly littered

with straw or shavings from the turning lathe,

as to be entirely clean.

Whenever such a stall of calves can be ex

hibited in Maine I will go any distance which

may be necessary to see and welcome them.

I may here observe that in all the stalls and stables, I visited in, and about Albany, so

much litter, of some sort, was used as to ab

sorb completely all the liquid parts of the ma

ture, which is daily added to the compost heap.

I saw in one heap many cords of shavings from a steam-planing mill, which are

cut very fine by the operation of the machinery.

Mr. Bement has about one hundred

Southdown sheep—very fine animals, and liv

ing as he does by a good market, I doubt

not, they are more profitable to him than bet

ter woolled sheep. Probably no man in that

part of the state has reared and sold more or

better Berkshire hogs than Mr. B. His "Rip Van Winkle," who may be truly called "the father of the harem," is still alive, and I rarely wish those who think the Berkshires too small could see him and his sable consort, either of which have frames for six or seven

hundred pounds of pork. If they have a fault

it is in having too much bone. He has a

pair of Neapolitan darkies, black as ebony

and hairless as a crocodile. They are small

and said to be reared for the fine flavor and

grain of their flesh.

I am content that Mr. B. should propagate them or their crosses; I will be excused.

The poultry yard is graced with almost

every variety of barn-yard fowls, to be found

from the coast of Malabar to the Hudson river.

For their egg-producing qualities, I think

Mr. B. considers the Poland or "top-knot"

poultry yard or henry any further than to

say, he has plenty of evergreen and other shade

trees around the border for protection against

the sun and hawks.

Of Mr. B.'s mode of cultivation I shall

only speak of those things which were new to

me, or interest me evidently valuable.—His

farm is very uneven; of that kind of

sandy loam which produces pines and oaks,

not very dry—in the swales rather adhesive;

without stones. I should have expected

little advantage from subsoil-ploughing; but

the truth is otherwise. I was shown a field of

barley very heavy, all except a few rods on

one side was sub-soil, plowed, and the differ

ence in favor of this operation, could be seen

at a distance of many rods. The moist

grounds are plowed in narrow beds and even

treble the amount. The other counties, of

course, pay the excess.

The average time, through which the

schools were kept open in 1841, was 5

months and 7 days.

FEMALE COLLEGIATE INSTITUTE.—Our

brethren of Cincinnati are making efforts to